

AN ADDRESS

BY WAY OF AN ABRIDGED ACCOUNT AND JOURNAL OF MY LIFE FROM FEBRUARY 1844 UP TO APRIL 1848, WITH AN APPEAL TO THE
LATTER DAY SAINTS,

SCATTERED ABROAD IN THE EARTH, AND TO ALL NATIONS, KINDREDS, TONGUES and People, to Kings on their thrones, to Presidents on their seats, and to Peasants in their cabins—without respect to honor, or distinction of character, for one common fate awaiteth all, even the resurrection from the dead. For the dead shall come forth and inherit their land, even the land which the Lord their God gave unto Jacob, and who said, I will take the children of Israel up out of their graves and place them in their own lands, even the land that I gave unto their father Jacob.
—EZEKIEL 37. CHAPT. BY LYMAN WIGHT.

As it has been a long time since my voice has been heard in the various branches of the Church of Jesus Christ of Latter Day Saints, not through any personal feelings towards them on my part, but having had a Special Mission appointed unto me of JOSEPH SMITH, who holds the Keys of the Seventh and last dispensation of God on earth; and who was soon after taken from our midst by the hands of a ruthless mob, and I believing it necessary to carry out every measure of the Mission, which he gave to me, left the North country for the South.

The Church soon after, being scattered to the four winds, I was not able to obtain a knowledge of their location sufficient to correspond with them.—Neither have I obtained any correct information concerning them until very recently.

I therefore, now avail myself of almost the first opportunity of giving several sketches of my life and travels from the 14th day of February, 1844. I shall therefore, in the first place, copy a written correspondence between a Committee and Joseph Smith, Sen. Said Committee being composed of five persons, (namely,) George Miller, Pierce Hawley, Phineas R. Bird, John Young, and Lyman Wight. Said Committee then residing at Black River Falls, Crawford County, Wisconsin Territory. Which Committee appointed George Miller and myself to draft a copy of said correspondence. We writing separately and apart, both productions were received by said Committee and sent without alteration. I send you a copy of my own production, which will show you a commencement of my views concerning the South Country, and the ground-work of Joseph, appointing me this Mission.

“BLACK RIVER FALLS, FEBRUARY 14, 1844.

To JOSEPH SMITH, President of the Church of Jesus Christ of Latter Day Saints, and to the Twelve Apostles, GREETING:

Believing a concert of action in all things in this Church to be highly important; we deem it necessary under existing circumstances to make you acquainted with our views and feelings, temporal and spiritual prospects as they now exist.

We wrote you last fall a full and complete description of this country, as high as the Falls on Black River, without exaggeration; giving a slight description of the pinery. With the exception of several renegades and false brethren, things passed smoothly on until sometime in the month of January, when we were visited by three different tribes of Lamanites, upon the most friendly terms; receiving us as their counsellors, both spiritual and temporal.

The names of these tribes are Menomonic, Chippeway and Winnebago. They informed us that all the land above the Falls belonged to the Menomonies, and that their Agents and the Governor, the General Agent in the North-West of all the Indian affairs; had agreed with them to remove all the Lumber men from Black River, Chippeway and Lemanware Rivers, at their request. But after a lengthy conversation with them, they felt to trust us as their friends, and not as enemies. We dispatched two messengers, namely, George Miller and Cyrus Daniels, to go immediately to Wisconsin,

HISTORIAN'S OFFICE.

*Church of Jesus Christ
of Latter-day Saints.*

where they met with the Agent, who gave them to understand that we could get the timber which is already cut, at a reasonable rate, and for any further prospects we will be under the necessity of entering into a contract. We calculate that the present prospect for lumber, betwixt this and the last of July, will be from fifteen to twenty hundred thousand: which we deem will be sufficient to finish the two houses, which will accomplish the Mission on which we started to this country. We therefore, as a branch and a member of the body of the Church of Jesus Christ of Latter Day Saints, chose the following Committee, namely, George Miller, Pierce Hawley, Phineas R. Bird, John Young, and Lyman Wight, to correspond with your reverend Council; giving you our views concerning matters and things, requesting your counsel on the same. This Committee views it inexpedient to purchase standing timber upon so rapid and unnavigable a stream, for the purpose of making lumber to gain wealth.—The Lamanites owning this land, and notwithstanding their great anxiety to receive the Gospel and the Book of Mormon, have a strong desire, if counselled by us so to do, to go South-West, where game is more plenty; as their only resource here for a living, is their scanty annuities, and the small proceeds from their pine timber, which timber is the only inducement to the Government to purchase their lands. This Committee is therefore led to take a brief view of the South and Western part of North America, together with the Floridas, Texas, the West India Islands, and the adjacent Islands to the Gulf of Mexico, together with the Lamanites bordering on the United Territories from Green Bay to the Mexican Gulf, all crying with one voice through the medium of their Chiefs, “Give us an understanding of your doctrine and principles, for we perceive that your ways are equal, and your righteousness far exceeds the righteousness of all the Missionaries that we have yet been acquainted with; that your conduct with one another is like that of ours, and all your feasts and attendant ceremonies are precisely like that of ours.”

Your servants, the Committee, have viewed the Colorado river, with all its beautiful hills and valleys, and fertile soil, with deep regret, when viewing the countless thousands of inhabitants on either side without the knowledge of God or the doctrine of the Church of Jesus Christ of Latter Day Saints, and say in their hearts, “Would it be expedient to form a Mission of those true and full-blooded Ephraimites, who, from principle and love of truth, have borne the most extreme burdens, fatigue and hunger, to prosecute this Mission to procure lumber sufficient to build the two houses, to open the door to all the regions which we have named; which regions never yet had an opportunity to hear the Gospel, and to be made acquainted with the plan of salvation? Or shall they continue to suffer the fatigue of hunger, wet and cold, in a rigid inclement climate, for the pitiful sum that it would avail them after undergoing those hazardous perils? Or shall they, like Timothy and Titus with Paul, even hazard the perils of sea and land through the Southern States and West India Islands, and all the Lamanite world, going forth and proclaiming to them the Gospel of our Lord and Saviour Jesus Christ, and teaching them to build up Zion? Is there not thousands of those rich planters that will embrace the Gospel, if they had a place to plant their slaves, give all the proceeds of their yearly labor, if rightly taught, for building up the Kingdom; by being directed by the President of the whole Church to make the right application? We answer yes, we believe they would.—Your servants, the Committee, are of the opinion that a concert and reciprocity of action between the North and the South would greatly advance the building up of the Kingdom. The Committee are well informed of the Cherokee and Choctaw nations, who live between the State of Arkansas and Colorado river, owning large plantations and thousands of slaves, and they are very desirous to have an interview with the Elders of this Church, upon the principles of the book of Mormon.

This Committee is of the opinion that they can enlist soldiers for this ex-

pedition, who are as undeviating in the principles of the doctrine of Christ and the book of Mormon, as the sun in his daily course, and as indefatigable in their exertions in this cause as the earth in its daily revolutions. This Committee views it as a matter of investigation, whether the Southerner would do better with his slaves and abundant wealth, to take them to some slave holding point, keep them in lively exercise according to his former customs and habits, turning over his yearly proceeds into the hands of the trustee in trust for the whole Church; or to abolish slavery and settle himself in a climate not congenial to his nature, and entirely derogatory to his former occupations in life.

After having procured the lumber for those two houses, the Committee is of the opinion that the preaching of the Gospel and raising funds in the South, would be a far more speedy way of accomplishing the work than any other that could be introduced at the present time. Your servants therefore will patiently await the result of your Council, and submit ourselves to the same with all cheerfulness. Our only object being to advance the cause and kingdom of God, we stand ready to take hold wherever your wise Council may consider it to be of the most advantage.

This Committee views with deep regret the many different teachings this Church has received concerning the distribution of their property, such as raising funds for the printing of tracts, evidencies of the book of Mormon; and pamphlets of various descriptions, which we consider has not advanced the cause in the least degree, but tended directly to sap the foundation of building the houses. We therefore believe that no person, embracing the doctrine of the Church of Jesus Christ of Latter Day Saints, should give any part or particle of their property without a direct counsel, written or oral, from the first Presidency of the Church.

The above transcripts, were immediately sent to Nauvoo by the hands of George Miller, who personally gave them to Joseph Smith, who after a careful examination and investigation of the subject, came to the conclusion that it would be expedient for George Miller and myself, with our families, to come immediately to Nauvoo; and for the remainder of the hands to come down with the lumber, as soon as they could wind up the business there.— Brother Miller returning immediately with this message, we made preparations and landed with our families in Nauvoo about the middle of April 1844. We were kindly received by the Prophet, and introduced into what was then called the Grand Council of the Church, or in other words, the perfect organization of the Church of Jesus Christ of Latter Day Saints on earth. This Council consisted of fifty members, with full authority to build up the Kingdom of God on earth, that his will might be done on earth as in heaven.— The Kingdom thus being established, Br. Joseph took up the subject of the Mission above spoken of, and said he, “Let George Miller and Lyman Wight take the Black river company and their friends, and go to Texas, to the confines of Mexico in the Cordilleras mountains; and at the same time let brother Woodworth, who has just returned from Texas, go back to the seat of government in Texas, to intercede for a tract of country which we, the Church, might have control over, that we might find a resting place for a little season.” A unanimous voice was had for both Missions in the Grand Council above mentioned. And said Joseph, “I have petitioned the President and Congress assembled, to give me the command of 200,000 men, in some part or portion of the confines of Mexico, for our safety, and for the protection of the government of the United States. And now while waiting for an answer from the government, and for the Black river company to come down to this place, let George Miller go to Kentucky, and visit Henry Clay, and others of high standing in the United States government. And let Lyman Wight go to the City of Washington, and to all the Eastern Cities of note, and hold me up as a candidate for President of the United States at the ensuing election; and when they return let them go forth with the Black river company to perform

the Mission which has been voted this day." Which again called the unanimous vote of the Grand Council.

Joseph and myself then retired to a private chamber in presence of Heber C. Kimble, and he (Joseph) stated to me these words verbatim: "If the United States refuses me 200,000 men, do you get 500,000 if you can and go into that country." He instructed me faithfully concerning the above Mission. I shook hands with him and bid him good bye. This being the last time I ever saw his face in the flesh, suffice it now to say, that I went forthwith to the City of Washington, and to all the noted cities in the East, and in fine, done all things as he commanded. While on this Mission, I heard of his death, and returned immediately home; where I arrived the 6th of August 1844. Now to show you that I was intent on carrying out every principle given me by him, and forthwith starting, I will copy a letter written to my friends while I was journeying on this Mission to the South, giving a full account of the same, as follows:

"PRAIRIE LACROSS, Wisconsin Territory, Nov. 29, 1844.

"DEAR BROTHER AND SISTER,

And to the branch of the Church in your vicinity, GREETING.

I now proceed to improve a few leisure moments in writing you an epistle, to give you a history and journal of my life from the 24th of December 1842, the day on which my sister (the first member of that branch of the Church) was baptised, up to the present date, with the many winding and shifting scenes that have transpired, together with my present views of the course which you should pursue as members of the Church of Jesus Christ of Latter Day Saints.

On the ever to be remembered 24th of December, we left you in good spirits, and the best of feelings; and visited brother Abbot and family, where I held several meetings. We also held a conference in that vicinity, which lasted three days, to the satisfaction of all present. On the 4th of January, 1843, we started for Buffalo, and reached Ziel Wight's on the 6th, where we stopped until the 12th, during which time I held several meetings, but to little or no purpose. From this place we passed on to Kirtland, where we landed on the 18th. I continued to hold conferences in the regions round about Kirtland, distant from eighty to a hundred miles. On the 17th February Orange arrived from Virginia, after having been absent from the 7th of May 1842. This gave us great joy and satisfaction, it being his first Mission in the Gospel, in which he baptised fifty-two persons. From this time he and I continued to labor together until the General Conference held in Kirtland on the memorable 6th of April 1843. For the result of this Conference I refer you to the Times and Seasons.

We continued our labors in this region, until the 13th of May 1843, when we started for the city of Nauvoo, where we landed about the middle of June, where we found the remainder of our family and friends, enjoying good health. Thus after the fatigues of journeying nine months and a half, and having travelled over three thousand miles, direct and indirect, and having baptised over six hundred persons, organized twenty one branches of the Church, and ordained about one hundred and fifty Elders, once more I have the privilege of enjoying the society of my family and friends in this place. I enjoyed this privilege until the 22d of July, when I and my family, with about one hundred and fifty persons, ascended the Mississippi river four hundred and fifty miles, in the Wisconsin Territory, where the Trustees of the Nauvoo House Association had purchased a lumbering establishment for the amount of twelve thousand dollars.

At this place we labored about nine months for the purpose of procuring lumber for building the Nauvoo House and the Temple; all of which we accomplished during this time. In which time we married our three oldest children, all to faithful members of the Church. In the month of March myself and my wife, with our three youngest children, started down the river

for Nauvoo, leaving the rest to come down in July, which they done. I tarried in Nauvoo for a few weeks, holding public meetings upon various subjects, when I received an appointment by about ten thousand persons, to represent their distresses before Congress, they having been driven from the State of Missouri. Thus on the 21st of May 1844, I left home once more for the City of Washington, and to visit the cities in the East.

In this journey I visited the land of my forefathers, even the land where my grandfather and my father were raised, of which I have kept a minute journal, and shall publish it hereafter. I travelled the road three times from Baltimore, Maryland, to Salem, Massachusetts; through all the most noted cities. I spent three weeks in Philadelphia, the same in New York, and the same in Boston.

In this journey I traveled most of my time upon the railroad cars.—Whilst in the midst of these travels, preaching and proclaiming the gospel, and enjoying the inestimable privileges of forming new acquaintances in a land where my parents had spent their youthful days. (But how often in the scene of pleasure and happiness, disappointment overtakes us, while travelling in this tabernacle which veils us from the presence of the Almighty.) Just in the midst of pleasure and satisfaction, whilst riding leisurely along from Salem to Boston, a little boy threw a paper into the car, announcing the death, yes! announcing the death of my beloved friend, the Prophet Joseph Smith.

This was like checking a rail road car when under full motion, which impedes its progress for a moment, and throws its inmates into confusion and disorder. I was ready at one moment to believe it was true, yea verily true, and at another moment I was led to doubt whether it was real or imaginary; but a few days put this thing beyond all doubt, as a messenger from Nauvoo, was immediately sent to inform the Twelve that they were requested to return immediately home, for the Church was apparently thrown into great confusion.

We accordingly brought our mission to a close for the time being. It was now near the last of July. We took the rail road cars and proceeded immediately to Buffalo, crossed the Lakes to Chicago, thence to Galena in the stage. Thence on a steamer to Nauvoo, where we landed on the 6th of August 1844. I found my family enjoying good health, and the Pine Company had all come down with their rafts. Thus after another mission of about two months and a half, and having traveled upwards of five thousand miles, I was favored once more with the privilege of enjoying the society of my family and friends a little season. The result of this mission depends on the decision of the next Congress.

But, alas! what a vast change had two months and a half produced.—That Prophet whom God had sent with the seventh and last dispensation upon the earth, and his brother, the Patriarch of the most High God, had fallen victims of death by the hands of a ruthless mob of one hundred and fifty men, with painted faces, who had imbrued their hands in their blood, for no other reason than their having made manifest the sins of this generation. Thus I found a city, with ten thousand inhabitants, set in mourning for one of the most noble Prophets of God since the world began; and the inhabitants thereof thrown into confusion by aspiring men, who sought the place of this noble man of God. Hence it called for the immediate action of the Twelve. The Church, with the different branches around, were immediately called together by the Twelve; whereupon it was unanimously agreed that the Twelve stand as the head of the Church, with the exception of some few who fell victims to those aspirants and have gone to destruction.

Thus you see the Church stands regularly organized to bear off the kingdom triumphantly over the head of every opposition, and to establish Zion no more to be thrown down forever. I now proceed to give you an account of a mission given me by the great and grand council of the whole Church; and

the instructions given me by brother Joseph the last conversation I ever had with him, previous to my going to Washington City. I composed one of this Council. In this Council, it was agreed that I should go with a company, of such of the Church as were willing to go with me, and look out a place some where between the head of Red River, the Little Colorado river and the Cordilleras Mountains. This instruction was given me by brother Joseph with great zeal, setting forth the necessity of such a mission, for the good of the cause of bringing the Lamanites to the knowledge of the truth, paving the way for the redemption of Zion and building the Temple in Jackson County, and giving our posterity inheritances in a land, where a Gentile foot has never trod, nor the sons of Ephraim known the way to God, for the last fourteen hundred years: For the way, we are bound to clear.

As I said before that this mission was given to me previous to my starting to the City of Washington, therefore as soon as I returned I commenced gathering up a company for this expedition. Many of the company from Black river had been taken down with the chills and fever, which rendered it necessary for us to hasten to some more healthy part of the country, in order to gain our health. Accordingly we gathered up the Black river company, and many others, and ascended the Mississippi river four hundred miles, and camped for the winter upon a beautiful stream of clear water, where we have all gained our health, and are making every preparation for an early start in the spring.

My family has suffered much from this disease, and also many others who left the pure waters of the Pine country and spent a few months in the marshes of the Mississippi river. But the most of us are enjoying good health, and are in fine spirits, and are very anxious to proceed on our journey.

This brings me to the proposition that I made of giving you my view of the course you should pursue. You might have supposed that when I was there I taught you the fullness of the principles of salvation as contained in the doctrine of Jesus Christ, but my beloved brother and sister, let me tell you, that at that particular time I was but a mere infant in the cause; and could I now see you I could teach you things pertaining to the Kingdom of God, and your salvation, and the salvation of your dead friends, that would exceed those principles of charity which I then taught you, as far as those principles exceed the lowest and most vulgar principles of sectarianism. Therefore my advice to you, as a branch of the Church, is that you lay aside every worldly matter and concern, except those that are immediately connected with the principles of salvation and the advancement of the cause of Christ, and that you select two men from your branch, on whom you can depend, and let them meet us in the Iowa Territory, in the vicinity of Iowa City, by the first of April next, and go with us till we find a land which the Lord will bless to us and our posterity; where we can build a city in peace, and when we have found a location of health where peace and prosperity shall abound, let those two pioneers, together with some of our well instructed Elders, return and lead your branch to that place. And by so doing you will save yourselves and your posterity, from the overflowing scourges of the Almighty; for he intends to bring in His scourges, like an overwhelming flood, as the waters overflowed the armies of Pharaoh, when the children of Israel passed through the Red sea.

And in the mean time, let the remainder of your branch be selling and preparing to take your journey. I now give you this timely advice that you prepare to go by water, and take as little household furniture as possible with you. Your course will be down the Allegany river, with good ark boats, and thence to the mouth of Red River in Louisiana. There you will sell your boats, ascend the Red River in steamers as high up as steam navigation, and we will be able to meet you with teams, and convey you to the place where we shall locate. But we, having teams and a ready route from this place, shall go by land.

Now if you are unshaken in the faith, we shall expect to see two of your branch by the first of April next in the vicinity of Iowa City; for instance, Lewis and Stephen Wight, or otherwise suit yourselves and you will suit me. But whoever comes, let the remainder of the branch spare no pains in taking care of their families and effects in their absence, letting no covetous principles cause you to withhold, remembering that he who gains salvation, gaineth to himself a kingdom, and will rule over it both in time and in eternity.

I have two purposes in emigrating to this new country: the first is that our progenitors did not receive the spirit of enterprise to lead their posterity beyond the regions of country which has been cursed by our heavenly father for the wickedness of the Gentiles. This was a source of grief to me before I embraced the gospel. I therefore, having received the light of the principles of eternal truth, intend to lead my posterity to a land which was blessed in the days of Lehi, and has retained that blessing, by the pure blood of the sons of Ephraim and Manasseh, and having full testimony by the power of the spirit of the living God, that it never will be defiled by Gentile customs and practices. I teach my children, that it shall be an inheritance for them, from the hands of the Lord, inasmuch as they restore the sons of Ephraim and Manasseh, who have wandered in darkness, for the last fourteen hundred years, to the light and truth as it is in Jesus Christ, our Lord, who shall reign over the earth one thousand years. You being unacquainted with the powers of Jehovah and the work of God, may be led to many enquiries as to the health of the place, the products of the soil, the climate, &c. I have spent many months in the same latitude, but not the same longitude, and can truly say, that inasmuch as you leave large water courses and settle on small streams the country is much more healthy than the northern latitudes. This country abounds with Elk, Deer, Buffalo, Mountain Sheep, Spanish Cattle, and Wild Turkeys without number. The country near the mountains produces all kinds of vegetables of the northern climate in great abundance. Near the Gulf, and in the interior, sugar cane, cotton and sweet potatoes are the staple commodities of the country; although coffee, with many northern vegetables, can be raised.

In that country there is no snow in the winter, and but little rain. Such a thing as cutting hay, and feeding cattle is not known in the country. Here it is that I intend to plant my posterity during this short life, with a full hope that they will again receive it when the earth shall be changed and brought to its former beauty, and the glory of God shall rest upon it. I expect to receive my inheritance in Jackson County, when Zion shall be redeemed; and I have a hope to live to see the day when I can travel from the city in Jackson County to a city which shall be built by yours and my posterity in the land above designated, when there shall not be a day's journey between cities from one place to the other.

I now close my epistle, having fulfilled my propositions, praying that the blessings of God may rest upon you and your household, and all your branch of the Church. Keep you steadfast and immovable in the faith of our Lord Jesus Christ, until his kingdom, and coming; then may you reign with him one thousand years, and rule over kingdoms, and see your progenitors and posterity swallowed up in the love of God through Christ, Jesus our Lord, even so, Amen.

From the date of the above letter we made use of every exertion possible in our person to sustain ourselves and to procure means to go as early as practicable to the country above described. In the mean time navigation closed and left us dependant upon a few brutal enemies for our provisions, which, by the by, could not be obtained short of one hundred miles, and that only by navigation or training it on the ice.

Our poverty stricken situation rendering it utterly impossible for us to lay in stores previous to those barriers, and our enemies having this advantage, the proceeds of all our labors were exhausted in procuring a scanty living,

which left us perfectly penniless at the opening of navigation, with the exception of three ordinary boats to start a journey of upwards of 2000 miles, with one hundred and fifty souls, which number all went aboard on the evening of the 27th of March, 1845, singing "Let Zion in her beauty rise," &c,

On the 28th we launched forth on the waters of the Mississippi with the most sanguine feelings, that we should be able to perform the journey, having full confidence that the Prophet of the most High God would not call us by his sacred word to take a mission which we could not perform. We were now placed in a situation to prove our friendship one towards another. We had now either to scatter to the four winds, and once more live after the order of the Gentiles, or to fill the covenant of this Church made at its rise which was to stand by each other even until death.

You may here enquire what was to be done? I answer not the question, but proceed to tell what was done. Both priest and people commenced laying down their clothing in a pile, and as soon as we came to inhabitants we commenced peddling to procure provisions. After passing down the river three hundred miles we concluded to stop, sell our boats, and if possible, purchase teams sufficient to carry our helpless women and children. The remainder being determined to go on foot or fall by the way.

We stopped at the mouth of Duck Creek, where we tarried five weeks, in which time, by the help of William P. Eldridge, (then a member of the Baptist Church, and who joined us,) we were enabled to make an outfit of one small wagon and one small team to each twenty-one persons in the Company. In this attitude we started to the country above described, a journey of 1400 miles. And to have seen the women and children traveling on foot, and heard them singing of the glories of the Latter Day, and their unceasing praises to Joseph the Prophet and Seer, the Angel of the seventh and last dispensation of God on earth, you would have come to the conclusion that they were entering upon the confines of eternal bliss.

In this situation we traveled slowly on, stopping only for the purpose of laboring for our provisions, which the boys cheerfully done, and when procured, we eat our bread with singleness of heart, traveling and praising the Lord. We landed in Texas on the 16th November 1845, destitute of clothing and out of provisions. We concluded to stop, and in the short space of five months we had made ourselves tolerably comfortable for clothing, and had procured means sufficient to pursue our journey three hundred miles, to the falls of the Colorado river. We stopped five miles above the capital of this State, where we built a grist mill and a saw mill. Here we tarried and became acquainted with the Governor, and all the most noted officers of State, whose friendship was and is extended towards us, even unto the present day.

This place being too limited for our society, (having had frequent accessions,) we concluded to sell it and move seventy-five miles up in the Valley of the Piedernales River: where we now have first rate water privileges, mills, turning lathes, and machinery not to be surpassed by any inland place in the older States.

They are valued, by the inhabitants of this country, at ten thousand dollars. We have a two story house neatly enclosed and painted, which is sufficiently large in the upper story to accommodate our whole community. We also have a daily school of about sixty scholars. The lower room of this house is dedicated for the express purpose of storing food, raiment and the necessary comforts of life for those who by misfortune, have been debilitated, of the exercise of power to support themselves. In addition to this, we have about 60 horses and mules, which are most of the time in daily service; one hundred milch cows, two hundred head of oxen and loose cattle; about five hundred acres of land under fence, rich and fertile prairies, with an abundance of timber to fence the same, and about thirty-five comfortable dwelling houses.

This valley is from fifty to seventy-five miles in length, and about ten in width. The most crystal streams of water flow from these mountains that I

ever beheld. Here we have nothing to impede our progress in farming, nor our cattle from grazing during the twelve months which forms the year. The two last years of my life I have not seen the first flake of snow. We planted from fifty to seventy-five acres in corn about the middle of February, which is, at this time, undergoing the third ploughing and is nearly ready to lay by.

These beautiful valleys in Texas, on either side of the Colorado, and in the street thereof, reminds me of Ezekiel's vision of the tree of life, which bare twelve manner of fruit and yielded its fruit every month; and the leaves were for the healing of the nations; for truly, in this country we have the evergreen oak, the bay tree, muskeet and various other kinds of timber, which you have never seen in the north; in fine there are many kinds of vegetation that grows full better in the winter season than in the summer.

I feel perfectly happy on my mission, and thankful I am to God, that He ever put it into the heart of brother Joseph to assign me this mission, that so many good and honest hearted souls might be led from the stern inclement climate of the north, and from the low sickly valleys of the Mississippi river to a climate so congenial to the health, nature and disposition of man. It is here we are pending upon the borders of thousands and tens of thousands of Lamanites, together with all Mexico, and the adjacent islands.

In Texas the gospel is beginning to take effect, and on the other borders we have no reasons to doubt, but that it will soon be like the bud and blossoming of the rose in early spring. Thus you see that by our progress in adverse circumstances, we have faithfully proved the words of the Savior, where he says, How hard it is for a rich man to enter into the kingdom of God!—And again, Peter says, Lo! we have forsaken all and followed thee. The Savior said unto him, You shall receive, in this life an hundredfold, and in the world to come, life everlasting.

Thus ends an abridged account of my travels to this place; and I leave that subject, and shall now commence my appeal to God, Angels and men for the indemnity of my mission, the justification of my character and standing as one of the Twelve Apostles, as one of the organized body of the Grand Council of the Kingdom of God as established on the earth, and as having acquitted myself in righteousness to God and to men, in the faithful performance of my mission, to the injunctions of him who holds the keys of the Kingdom of the Almighty God, of the seventh and last dispensation of God on the earth, which dispensation will gather all other dispensations of God into one dispensation, both in heaven and on earth; and show that these keys he will ever hold in spite of earth or hell.

I will also by the grace of God show you, that that spirit which prompted us, has been the spirit of dictation of Almighty God to all the saints of God on earth, and that without a similar process of action no flesh can be saved.

Now to the appeal. In the first place then I am justified, upon this mission being given me by him, who holds the keys of the Kingdom of God, as also the fate and destiny of all flesh from the 6th of April 1830, until the coming of our Lord and Savior Jesus Christ, in the clouds of heaven with power and great glory.

Much has been said concerning the Keys of the Kingdom of God; and I appeal to God, men and Angels to bear record that Joseph Smith that was of the pure blood of Joseph who was sold into Egypt, established the Kingdom of the Most High God on earth, unlocked the heavens, brought salvation to the children of men, opened the door of the kingdom, layed down his life for the salvation of men, left the door open, wafted his way to heaven, is seated at the right hand of God, left fifty servants to invite the rich, the poor and noble, even the kings and princes, and governors of the earth to come in, that when he, with Abraham, Isaac and Jacob, together with the Savior shall come on earth again, they may find the whole Israel of God gathered in from the four quarters of the earth, and from the four winds of heaven. And they be seated in the midst and partake of the bread and wine anew, fulfilling the words of

the Savior, who said unto his Apostles, I will not partake of this cup with you again, until I drink it with you anew in my Father's Kingdom.

Then for the indemnity of my mission, I appeal to the seven Angels of the Seven Dispensations of God on the earth, and to Christ Jesus our Lord; that by the directions of him who holds the Keys, I invite all nations and kingdoms and tongues and people on the earth, yea, I say unto the kings and potentates of the earth, to the lame, to the halt, to the blind, to the deaf, to the dumb, to male and females, to one and to all come to the help of the Lord our God. Bring your silver and your gold and your precious stones; bring the box, the pine and fir trees to beautify and ornament the Temple of Jesus Christ our Lord, who has sent a swift messenger before his face, to prepare the way of the Lord, and to declare his name in Israel, to build unto him an house in the tops of the mountains,—that he might suddenly come to his Temple, and make the place of his feet glorious,—for how beautiful are the feet of him who stands upon the mountain tops to declare good tidings of good things. I say then come and appropriate all you have for building a Temple unto him, that his name may be glorified in the earth, that the poor may be made to rejoice, and the rich humbled, that kings and potentates of the earth, and lawyers, and office seekers may learn to labor with their hands, that they may know that God in his infinite wisdom and great goodness to all who serve him faithfully, has declared by the mouth of Joseph the Prophet, that it is unlike him to take twelve sons that would serve him obediently, and clothe one with a robe and say unto him sit thou here, and clothe another in rags and say sit thou, there. But such is the principles of his mighty kingdom, that it brings down the lofty from the throne, and raises the peasant to honor, even the honors of the Melchisedek Priesthood, which is the honor and the glory of God. Which Priesthood is the door by which we enter the Kingdom, and upon the glory of God, which door was truly unlocked by the powers of him who sleepeth for a bright and glorious resurrection, to be with him who is the first fruits of the resurrection from the dead.

Of the fact that he has ever locked this kingdom, and taken away this Priesthood, and given the keys unto any man, I have no knowledge. If the keys have been given to any man and the door locked, I should say of my beloved brother Joseph, as he said of Moses, that when Moses was taken from the midst of the children of Israel, the Melchisedec priesthood also was taken with him. But I can truly say with the Poetess that, "The Keys he will ever hold."

Therefore I feel perfectly indemnified in proclaiming to the world of mankind, the high, the low, the noble and the ignoble, with a loud voice, that the prayer of the Savior is answered, The Kingdom of Christ has come,—the will of God is done on earth as it is heaven,—And the door is open never to be closed again until the Master of the house shall come and close the door against all who have been invited, and have excused themselves in consequence of riches, and the honors of this world. For I consider that the wedding guests have been invited, and the feast is now preparing. And the house is the kingdom of the last dispensation—the Priesthood is the door—Joseph Smith is the master of the house—and those who shall enter in, will be such as have done as it was said unto one of old, sell all thou hast and give it unto the poor, and come and follow me, and thou shalt be my disciple. This is a principle that was taught by all ancient prophets and apostles.

There has been a great zeal, in every dispensation of God, among those who follow, to outstrip their predecessors. Most if not all of that class of characters, have been consummately ignorant of all things pertaining to time and eternity; they having never received any knowledge till given them by the key words of their predecessors. From such I have received much foul calumny and slander. And of them I can say as Paul said of Alexander, the coppersmith, "they have done me much evil, the Lord reward them according to their deeds."

In spite of all foul calumniation and slander of the deepest and blackest dye, I shall raise my voice, and speak as with the sound of the everlasting covenants of God our heavenly father; until they shall no longer bow the knee to Baal, nor pay tribute to Cesar, but consecrate their riches, even the riches of the whole earth to the building of the Temple of the most High God; and not aggrandize themselves and lift themselves up in the pride of their hearts, exalting themselves one above another—lest the Savior when he shall come the second time without sin unto salvation, should have it to say—the foxes have holes, and the fowls of the air have nests, but the son of God hath not where to lay his head. I say that I am indemnified and warranted, in not only calling in 500,000, but all that will come may come and partake of the waters of life freely. And let all men know, both bond and free, great and small, rich and poor that he who raiseth his hand against this mission, raiseth it against the sacred charges given me by Joseph Smith, and the dictation of the spirit of the living God, and of the doctrine of Jesus Christ our Lord, as contained in the Bible, the book of Mormon and the book of Doctrine and Covenants. And now I say unto all mankind from sea to sea, and from the rivers unto the ends of the earth, that he, who rejecteth these things, will have his sins manifested unto him by the voice of lightnings, and by the roaring of thunders, the bellowing of earthquakes, and last of all by the wrath and fiery indignation of an offended God.

Let the earth quake and the mountains boil out their lava, the devil rage, his imps provoke, the fiends of hell persecute, mob violence stalk its self abroad in the earth, and hireling priests howl, and hell gape beneath; let kings upon their thrones decree and issue forth their mandates; let the scoffs and sneers of fools and of all aspirants under every name and pretext under the heavens, strive to impede my progress, or stop my course upon this mission, and yet I have an indemnity, whose bond and security, for the faithful performance of my mission, and for all those of a like ordination, he has sealed with his blood—and his blood now crieth from the ground, unto all the inhabitants of the earth, ye are politically damned and spiritually dead—for both priest and people, mobs and governments, have combined to slay the Prophet, and Patriarch, of the last dispensation of God on earth. And to God the Father, Christ the Son, and Joseph Smith the door of the last dispensation on earth, I appeal for the indemnity and justification of my mission.—And to them I appeal that I have or will cleanse my garments from the blood of all such as have imbrued their hands in the blood of the Prophet, and Patriarch of God. And to all such as strive to impede my progress, or to hinder me from performing so great and glorious a mission, let vengeance be taken upon their heads, tenfold more than upon the head of Cain who slew his brother. For be assured that Zion shall not linger; for her cause is pending in the heavens before him who not only judges the earth and the inhabitants thereof, the heavens and the inhabitants thereof, and hell and the inmates thereof, but judges millions, yea, ten thousand times ten hundred millions of worlds more glorious than this, and the dead in their graves according to men in the flesh.

Unto all the created powers of God from all eternity to all eternity, I appeal to stand as indemnities of my mission; and cry with a loud voice, to every creature in the earth and under the earth, upon the sea and in the sea; repent ye, repent ye; and come into the Kingdom of the great God Jehovah, which is established upon the earth; and his will is done on earth as it is in heaven.

I close my appeal for the indemnity of my mission and commence upon the principles of my character and standing as one of the Twelve Apostles; and as one of the Grand Council of the Kingdom of God, established on the earth. Firstly, I appeal to God, men and Angels to bear record that, after I had been ordained to the Melchisedek priesthood by him who holds the keys of the last dispensation of God on earth, on the 4th day of June 1831, I immediately took up my travels, proclaiming to all the inhabitants of the earth, whithersoever I came, to repent ye, repent ye and be baptised for the remission of your sins; and tarry not in all the plains, neither in the hills, nor in the mountains,

nor in the valleys, but go ye forth with all your flocks, and your herds, your gold and your silver, your precious stones, and with the box, the fir, and the pine trees and consecrate all your precious jewels, and earthly treasures, and in fine, all you possess unto the Lord, even the Lord of the whole earth, for the building up of Zion, and an holy Temple unto the Lord your God.

And thus did I go forth unto the inhabitants of the earth with a great and mighty cry, saying, escape ye the pollutions of the earth; go ye out of Babylon, even unto the land of Zion. Thus did I continue my travelings and journeyings, preaching the same things from year to year, and from time to time, wading rivers and deep snows in rigid inclement seasons of the north; teaching them that in the days of the Apostles, they had all things common; even so says the book of Mormon, that the inhabitants of this land, in the days of Nephi, had all things common for the space of nearly three hundred years. In which time they enjoyed peace, and salvation, and honor, and glory with God and with one another.

And never did they lose this enjoyment and influence with the Holy Spirit of God, until they were lifted up in the pride of their hearts to the wearing of fine apparel. And I did preach unto them saying, go ye forth up to the land of Zion and lay down all you have on earth in the name of the Lord, to rear up a Temple unto his most holy name; for the building of the Temple of the most High, that He may gather Israel; and His tabernacle be in their midst, and He be their God, and they be His people. For these, the most plain of all the declarations of our God, I was persecuted in the church and out of the church, by priests, kings and governors, and sectarians of every denomination under heaven; and even the Church of the Latter Day Saints. I was five times driven from home and all I possessed, hunted upon the plains of Missouri, as the hound hunteth the hare. I was not run into the burrow, neither the haven of rest, but through the most violent false testimony, given by apostates, mobocrats, and renegades of the most low and vulgar class that stands above the ape, the monkey, the baboon, or the ourang outang, I was thrust into an inner prison, even in a dungeon with a scanty allowance of provision.

In this situation I was kept six months, and part of the time fed on human flesh, which extreme hunger compelled me to eat. And many were the times that I was asked, Do you believe now, that, if a man does not give up his property, to build up the kingdom, he cannot be saved? I ever answered in the affirmative.

I pursued this same course of preaching from 1831, even until 1841, when the following words were given in a revelation through Joseph Smith the seer, on the 19th of January 1841. See Book of Doctrine and Covenants, second edition, page 394, paragraph 7th, which reads thus, "And again, I say unto you, that it is my will that my servant Lyman Wight should continue in preaching for Zion, in the spirit of meekness, confessing me before the world, and I will bear him up as on eagle's wings, and he shall beget glory and honor to himself, and unto my name, that when he shall finish his work, that I may receive him unto myself, even as I did my servant David Patten, who is with me at this time, and also my servant Edward Partridge, and also my aged servant Joseph Smith, Sen., who sitteth with Abraham, at his right hand, and blessed and holy is he for he is mine."

Then for the justification of my character and standing as one of the Twelve Apostles, this revelation came through him who holds the keys of the fate and destiny of men, without my knowledge, and without being called for, in spite of all the foul calumny, imprisonment, slander and eating of human flesh, and being cried down to the lowest state of degradation, for having preached the words of eternal truth, righteousness and salvation before God. It seemed good, in the infinite wisdom of God, independent of all, to whisper to the Seer with a still small voice, saying, "Let my servant Lyman Wight continue to preach for Zion," being as much as to say, for the last ten years he has preached nothing else.

About this time I was nominated by the Prophet to stand as one of the Twelve, to fill the vacancy made in the quorum by the death of David W. Patten, and was elected by the unanimous voice of ten thousand people. I now appeal to the heavens and all things therein, and to the earth and all things therein, and to all that have heard my voice, to bear record, that from the date of the above revelation I have been more faithful to perform the duties of an Apostle, and preaching for Zion than I before had been. And I also appeal to that part of the journal of my mission, which I have given you, that I have not only proclaimed the doctrines of Zion for building up the cause and kingdom of God; but that I, like Peter, have forsaken all and have followed out the measures of the doctrine of Jesus Christ, even the fulness thereof, "confessing him before the world."

This ordination and appointment I received from him who then stood, and who now stands at the head of the Church of Jesus Christ of Latter Day Saints; and I bid defiance to earth and hell, aspirants or bigots, kings or governors, noble or ignoble, to ever remove me from this appointment or station. For know assuredly, that no power but God can remove me from that place; and for no other crime would he do it than that of committing sin against the Holy Ghost, which would bring me to be a son of perdition.

Therefore, I appeal to all those of a like ordination unto myself that they have neither power nor authority given them, to move me from this station, nor to place any long eared Jack Ass to fill a place, which has never been vacated. Notwithstanding their long ears and slanderous tongue, they will find them too short and too feeble to compete with a man who has gained his right and inheritance by passing through the sufferings which I have passed through. And should they come up before the throne of God, when my name is called as one of the Twelve, and they should answer to the same, I shall be there; and they will then find that instead of dancing over the ashes of our beloved brethren Joseph and Hyram, they will be dancing to the tune of Jack. And the only tune that he could play, was Over the Hills and Far-away.

Thus you see I appeal to the heavens and the earth, and every thing that is sacred, that I have not forfeited my right, title nor claim to a seat with the Twelve, neither with the Grand Council of God on the earth, for having upheld Christ before the world, and for upholding Joseph Smith as holding the keys of the last dispensation of God on earth, and will hold them until the fulness of all dispensations shall be brought into one dispensation, and Christ Jesus is crowned, "King of Kings and Lord of Lords;" ruling over the whole earth. Neither for having preached the principles of unity and love and the bonds of truth, equal rights and privileges. Neither for having laid down the last coat I had on earth, and traveling in my shirt-sleeves, to buy food that we might travel together to a land of peace, where we are enjoying the fruits of our labors in peace, and have the unspeakable privilege of preaching the gospel to many nations, kindreds, tongues and people. Any man supposing that he has got my place will be like one that dreameth he is feasting upon the bounties of the earth, and behold he waketh and hath appetite.

For let all men know most assuredly that the Melchisedee Priesthood existed before the foundation of the world was laid; and has been handed down by lineage throughout all ages, even from the days of Adam. It is but an easy matter for any man, who has received the truth and light of God, in the last dispensation of God on earth, to discover that God has had seven dispensations on the earth; of which this is the seventh; and to each of these dispensations, there has been an Angel or messenger given, each of whom in their turn, have held the keys of their dispensation, which keys are the Melchisedee Priesthood. And we have it no where recorded, that after the death of Peter, these keys were given to any man, until given to Joseph Smith, who was to prune the vinyard for the last time.

I have no knowledge of his having conferred them upon any persons or person; for saith the revelations in the Book of Covenants; "for this anointing

have I put upon his head, that his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham, concerning the kindreds of the earth; even so I say unto my servant Joseph, in thee, and in thy seed, shall the kindred of the earth be blessed."

I have, therefore, no knowledge of this blessing, having been transferred to any persons or person, save it be to the posterity of him who standeth at the helm of life. And I remain firm in the belief, that we who have been organized into the well established and organized body of the kingdom of God on earth, should go forth abroad into the earth, and proclaim the year of jubilee, the grand release to the house of Israel; which is close at hand, saying repent ye, repent ye, all ye ends of the earth, and come up to Mount Zion, and build up the city of the living God; even on that spot of ground pointed out by the finger of the Almighty Jehovah, and dedicated by his servant the Prophet.—For God himself has declared that there should be none other place appointed, until that place be full; until there would be no more room for his saints there, and then would he prepare other places,

Many struggles have been made, and many more may be made to build Temples unto the most High God, yet God in his infinite wisdom, will most assuredly build upon that spot which he has pointed out with his own finger. Unto this spot of ground I invite all nations kindreds and tongues and people; there to consecrate all that they have and are, for the express purpose of building up the Temple of the most High God and enlarging the borders of Zion, and making the stakes strong.

And to this end I pray, that God in his infinite wisdom may hasten the day, and spend the time, that Joseph's voice may be heard from the heavens, unto his posterity even as David's of old, saying my son build ye an house unto the most High God.

Then may the Grand Council of heaven, which is established on the earth, including the Twelve Apostles, have accomplished a mighty mission in the earth, come up with their thousands and their tens of thousands to the help of Zion; upholding his posterity, knowing assuredly that this Priesthood is given by lineage; and that a change of this Priesthood would of necessity change the laws and ordinances of God. And in this case I can say with the Prophet, "O Lord! they have changed thy ordinances, and broken the new and everlasting covenant, which bringeth sore scourges and destruction upon the saints of the most High God; and many have already fallen in the wilderness and have not entered into thy rest, which rest is the fulness of thy glory."

I would here ask the wise and noble, the professor and the non-professor; from whence do we derive knowledge but by the Melchisedek Priesthood?—And he that hath the knowledge of this Priesthood, and the power thereof will enter into the fullness of the glory of God. But those who aspire after this Priesthood, and seek to obtain it whilst rolling in luxuries, and seeking the applause of men, I would simply ask them these questions, have you drank of the cup whereof Christ drank, and have you been baptised with the baptism wherewith He was baptised? Have you followed the commandment that He gave to the young men and sold all that thou hadst, and give it to the poor? Have you sold the last coat you had, and traveled in your shirt sleeves sooner than you would see the poor, left to the ravages of a ruthless mob? Have you traveled on foot hundreds, and hundreds of miles and sought a place for the saints to camp at, night after night, that they might seclude themselves from the hands of wicked and evil designing men, and then roll yourself in a blanket and lay yourself in an open prairie, under the open canopy of heaven, in the cold night dews? If you have not done all these, you have not yet fulfilled the saying of the Savior where he says, If you would be greatest you must first become the least and servant of all. Then I am bold to say that without a reciprocity of action, and a concert of feelings, no flesh can be saved. I again ask, when did the Church flourish? When the Nephites that dwelt upon this land did not call "ought they possessed their own; but it all

belonged to the Lord." When did the people mourn, and lament, and howl, and weep? I answer, when their Priests were lifted up in the pride of their hearts to the wearing of very fine apparel, and oppressing the poor, and the hireling in his wages, riding in fine carriages with cushioned seats, bristled carpets, leaving the poor to work out their salvation among those who are their vital enemies; while the rich and the opulent were permitted to increase in opulence by tithing and wringing from the hands of the peasant his hard earnings.

Thus I say, when the Priests were lifted up in the pride of their hearts, they drew off the rich after them and left the poor to mourn. And Christ has said, "Blessed are they that mourn, for they shall be comforted." And blessed are the poor in spirit, for theirs is the Kingdom of Heaven." The Savior said also, "Make to yourselves friends with the mammon of unrighteousness, (which is unrighteous riches,) that when you fail they may receive you into everlasting habitations."

But like all things else, these sayings seem to be reversed in the last days; for thus it is said unto the rich, "If you help the poor, as soon as they are able compel them to pay all that they owe thee. Yet in the City of Enoch, notwithstanding he was a man that walked with God three hundred years, they had all things common, "no man calling aught he possessed his own."

The same example was followed in the days of the Nephites, and in the days of Peter and John; and also in the days of Lyman, who feels himself abundantly able, through the grace of God, to compete with all the world Sectarians or Saints, high or low, bond or free, with an appeal to God, Angels and men that no other process of action will save men on the earth.

I close my appeal by once more appealing to all the inhabitants of the earth, yea, to the highest Monarch upon his throne, and to the lowest peasant upon the face of the earth, and call God to witness that the Church, even the Church of Jesus Christ of Latter Day Saints, is the only true Church now extant upon the face of the earth, which Church was established, and the Melchisedek Priesthood given by Joseph Smith, who through this Priesthood established the Kingdom of God on earth. And him have you taken, together with his brother Hiram the Patriarch of the Most High God, and with wicked hands ye have slain them, and have strove to shut up the Kingdom of the Most High God against the inhabitants of the Earth. But in this ye have failed: for when ye had crucified him he was immediately escorted by Angels into the bosom of Abraham, who is seated at the right hand of God; and took the keys with him, and left an open door, and messengers to proclaim aloud to the inhabitants of the earth, repent ye, repent ye, for ye have caused the earth to drink in the blood of the prophets and saints of the Most High. And there will his untiring spirit rest, and there shall he remain, and you shall see him no more, until he shall stand with one foot upon the sea, and the other upon the land, and swear "that time shall be no longer." Then shall ye see him, and also when he shall take up a stone like unto a mill-stone, and cast into the depths of the sea. And again, when he shall come down, having a great chain in his hand, and shall bind Lucifer the son of the morning, and cast him into the bottomless pit, and set a seal thereon. And again, when the earth shall be lighted with his glory, when he shall come down from the Heavens clothed with power and authority from the Most High God, to establish Zion, organize the earth, and lay off the inheritances of the Saints, "that the meek shall inherit the earth, and the pure in heart shall see God." Now to the executors and administrators in every nation, kingdom, tongue and people in every land that have suffered mob violence to stalk abroad in the earth and crush beneath its ruins, the far-famed laws of freedom in this once glorious Republic; I say, hear ye the voice of the blood, the Saints of the Most High God crieth from the ground for God to take vengeance upon your heads;

and without a thorough reformation, and renovation, and restitution, for those the most heinous of all crimes, and that speedily, God will pour forth his thunders, and his lightnings and his earthquakes, famine, pestilence, sword and devouring fire, wrath and indignation, the fury of the whirlwinds the inundation of the seas, the ravages of war, nation against nation, and kingdom against kingdom, until the earth shall reel to and fro like the drunkard, and the mountains shall be laid low, and the vallies exalted, oppression cease, and men cease to groan beneath the oppression of his fellow man; and that grand scheme and policy of the Eternal Jehovah from before the foundation of the world was laid, that all men who should come into his presence, and be honored with his glory, and the fullness thereof should enjoy equal rights and privileges.

Come then, all ye inhabitants of the earth, come ye to the beautiful vallies of Texas, the confines of Mexico, together with all their beautiful tributaries, where you neither have to wait to irrigate your land, nor for the stern frost and snow, to give place to your ploughs; where you in peace can gather up all your riches, your flocks, your herds, your gold, your silver, and all your precious jewels, and go forth as one common family, having but one father even our father which is in heaven; who, if we are obedient children, together with the Angel of the Seventh and last dispensation of God on earth will go with us. Yes, they will go with us even up to the land of Zion, to the place appointed for the building of the Temple of the Most High God, even upon the Western borders of the State of Missouri.—Then will we as good and obedient children, consecrate all that we have to build an house unto our father, where we can go in and out, singing the song of Moses and the Lamb, and with the hundred and forty and four thousand stand upon those noble monuments and pillars of this house, which shall stand upon the pillars of the seven dispensations of God on the earth, and as far transcend the beauty and glory of the former house as the glory of the sun shall transcend its present light, when the seven angels of the seven dispensations shall become heirs and joint-heirs with Jesus Christ in the salvation of the world, “he being in the sun and the light thereof,” they will then be in the sun and light thereof. Then will the light of the sun be seven fold; and moreover the light of the moon as the light of the sun, Come then, come one, come all; let us unite our hearts, our property and all we possess, have or are, to speed the time, and hasten the day that Christ with his seven Angels of the seven dispensations, may enter into their glory, the earth cease to groan and men to be oppressed, even so, Amen and Amen.

Attest,

GEORGE MILLER.

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